

the first appearance of the new moon with beating of drums and other demonstrations of joy; but next day they abstain from all labour, " thinking that if anything is sown on those days they can never reap the benefit thereof.<sup>1/</sup> But in this matter of sowing and planting a refined distinction is sometimes drawn by French, German, and Esthonian peasants ; plants which bear fruit above ground are sown by them when the moon is waxing, but plants which are cultivated for the sake of their roots, such as potatoes and turnips, are sown when the moon is waning.<sup>2</sup> The reason for this distinction seems to be a vague Idea that the waxing moon is coming up and the waning moon going down, and that accordingly fruits which grow upwards should be sown in the former period, and fruits which grow downwards in the latter. Before beginning to plant their cacao the Piplles of Central America exposed the finest seeds for four nights to the moonlight,<sup>3</sup> but whether they did so at the waxing or waning of the moon is not said. Even pots, it would seem, are not exempt from this great law of nature. In Uganda " potters waited for the new moon to appear before baking their pots ; when it was some days old, they prepared their fires and baked the vessels. No potter would bake pots when the moon was past the full, for he believed that they would be a failure, and would be sure to crack or break in the burning, if he did so, and that his labour accordingly would go for nothing." <sup>4</sup>

Again, the waning of the moon has been commonly The recommended both in ancient and modern times as the f^f^ proper time for felling trees,<sup>5</sup> apparently

because It was inreiat

Edition (London, 1812), p. 107 (under *the Pacific States*  
(London, 1875-  
February). 1876), ii. 719 sq.<sup>f</sup>  
<sup>1</sup> Fairweather, in W. F. Owen's <sup>4</sup> Rev. J. Roscoe, *The*  
*Baganda*  
*Narrative of Voyages to explore the* (London, 1911) 3 p. 402.  
*Shores of Africa, Arabia, and Mada-*<sup>6</sup> Cato, *De agri cultitra*,  
37. 4 ;  
*gascar* (London, 1833), ii. 396 sq. Varro, *Rerum Rusticarum*, i.  
37;  
<sup>2</sup> A. Wuttke, *Der deutsche Volksaber*-Pliny, *Nat. Hist.* xvi. 190;  
Palladius,  
*glaube?* §6s, p. 58; J. Lecoeur, *loc. cit.* | *Dererustica*, ii. 22, xii. 15 ;  
Plutarch,  
E. Meier, *Deutsche Sagen, Sitten imd Quaest. Conmv.* iii. 10. 3 ;  
Macrobius,  
*Gebraucha aus Schwaben*^ p. 511, §Sat-itrn. vii. 16 ; A.  
Wuttke, *Lc.* ;  
422; Th. Siebs, "Das Saterland," *Bavaria, Landes- und*  
*Volkskitnde des*  
*Zeitschrift far Volkskunde*, iii. (1893) *Konigreichs Bay em*, iv. 2,  
p. 402 ;  
p. 278; Holzmayr, *op. cit.* p. 47. W. Kolbe, *Hessische Volks-Sitten*  
*itnd*  
<sup>3</sup> H. H. Bancroft, *Native Races of* *Gebrauche*^ (Marburg,  
1888), p. 58 ;